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Haldane appears to have placed too little importance on this kind of fact throughout his whole argument.

The book should be read in connection with Loeb's "The Mechanistic Conception of Life." One cannot but admire the breadth of view with which Dr. Haldane always argues his contentions.

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ANGLO-INDIAN STUDIES. By S. M. Mitra. London: Longmans, Green & Co., 1913. Pp. xxiv, 525.

Any attempt of the East to interpret itself to the West must command attention. We were never in greater need of light. We have many books about the East written by ourselves, but few in which it has addressed us. Hitherto it has been self-suffering, and only of late years has it cared to appeal to Western readers and to study their prejudices and requirements. A new literature is springing up in which the Oriental who has some knowledge of our ways tries to explain to us his own, and these sixteen miscellaneous essays are examples of it.

Mr. Mitra might seem to be well equipped for such a task. Himself a distinguished Indian gentleman, he has met many notabilities of both races, and has a fair acquaintance with several literatures. He is moderate and courteous; he writes a good English style. Yet one closes his book in bewilderment. So far from explaining anything, he has himself become part of the problem he offered to solve.

To what is this bewilderment due? It is always easier to blame the other party, and this line will be adopted in the following remarks. But there may be,—Indians say that there is,—a deadening lack of response in the Anglo-Saxon mind. "Oh, yes," they say, "you can pick holes in our arguments and dispute our facts. We do not doubt it. But our essential meaning always escapes you. You cannot understand, because you cannot answer." By 'understand' they appear to mean an immediate and emotional response to all that has been said,—a response that no English reader will accord to Mr. Mitra. To our cold hearts he seems illogical, superficial, full of platitudes

that no one wishes to disprove and of illustrations that prove nothing. He can point out that Bhishma enjoined vigor in warfare thirty centuries before so original an idea occurred to the military expert Clausewitz, and that a battle in which the god Krishna participated "far exceeded the combined massacres of Waterloo and the Crimea." Comparing the Mahabharata with the Decalogue, he can praise it for laying stress on the seventh commandment, and equally for not laying stress on the eighth, in the first case arguing that ancient India was so pure that she always censured impurity, in the second that she was too honest to think of censuring theft. He does not mind which way the sentence turns so long as it recommends his country, and though our hearts may warm to him as a patriot, we cannot accept him as an interpreter. The patriot, whether English or Indian, can only expect to be read by his compatriots. To explain one's country to the foreigner a different method is requisite, a different mind.

Mr. Mitra's method is well exemplified in his essay on "Christianity in Hinduism." He desires the sympathy of Christendom for the proposed University at Benares, and would gain it by showing that the two religions have common fundamentals. He sees, for instance, a "very close parallel" between the Gospel's "Whosoever shall smite thee on the right cheek, turn to him the other also," and the Mahabharata's "If a man should smite off one of my arms, and another should anoint the other arm with sandal unguent, I shall not bear ill-will to the first nor good will to the second." Surely there is no parallel. In the one precept we are told to forgive, in the other that revenge and gratitude are equally futile. Nor is there any parallel between "Love thy neighbor as thyself" and "Love thy neighbor because he is thyself." They imply different views of the universe, yet Mr. Mitra regards the second as a mere amplification of the first. Again, he detects the Christian conception of God as a Father in the following conception: "I (Brahma) am the mother and father, and I am the son. Of everything that is, that was, and that is to come, I am the Soul." The word 'father' occurs in both sentences, and for Mr. Mitra that seems enough. He never reflects that the one deity is personal, while the other includes all personality, all relationship, all life in every form. The Christian promise is that a man shall see God, the Hindu that he shall be God. Christianity may learn

to respect Hinduism,—we hope with Mr. Mitra that it will,—but it cannot be argued that the two religions have a common conception either of this life or of the unseen.

The writer is best when he is most didactic, and abandons arguments and illustrations that he probably regards as concessions to the Western mind. His accounts of Hindu medicine and Hindu drama are alike charming, and there are several essays on finance and politics which will doubtless receive the attention of experts. But it is as an interpreter of Indian psychology that he comes forward in his introduction, and as that he must be judged. The light he throws is mainly unconscious. As he himself remarks: “Our past is always within us, and the force of national past is irresistible. The pronounced atheist, Bradlaugh, was a gentleman in spite of his atheism, as a result of the eighteen centuries of Christianity which preceded him.” We may endorse the principle, whatever we think of the example, and may thank Mr. Mitra for having let us consider some fundamental differences between his past and our own.

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YOUTH AND SEX: DANGERS AND SAFEGUARDS FOR GIRLS AND BOYS.

By Mary Scharlieb, M.D., M.S., and F. Arthur Sibly, M.A., LL.D. London and Edinburgh: J. T. C. and E. C. Jack, 1913. New York: Dodge Publishing Co., 1913. The People's Books Series. Pp. 92.

This little book endeavors to express, in sane and simple fashion, the knowledge of experts on a subject the right treatment of which is of profound importance for society. In the first part, Mrs. Sharlieb writes, with the full knowledge of a doctor and a mother, of the development of the adolescent girl, in mind, body, and character: of the interaction of these, and of their care in sickness and in health. In one short chapter of four pages she treats of direct articulate instruction in sex matters. The whole treatment throughout is excellent, the final chapter peculiarly admirable. Cool, quiet, fully-informed, practical, reverent, widely sympathetic, it is preëminently desirable that her words should find their way far and wide to the young mothers of to-day. It is to them chiefly that the appeal is ad-